

The humble petition of
the communaltie to their
most renovvned and gracious
Soueraigne, the Ladie Elizabeth,
by the grace of G o d, Queene of
England, France, and Ireland, Defen-
der of the faith, &c.

The humble petition of
the commissioners to
most renowned and grace
Sovereign the King Elizabeth
the first of Great Brittain
and Ireland Queen
in the fifth year

The humble petition of
the communaltie to their
most renouved and gracious Soue-
raigne the Lady Elizabeth, by the
grace of God, Queene of En-
gland, France, & Ireland:
Defender of the
Faith. &c.



MOST gracious So-
neraigne, wee your
faithfull, and obedi-
ent subiectes, doe
confesse with al hū-
blenes of minde,
that wee haue here-
tofore offred manie
petitions vnto your Highnes, and haue
found your gracious fauour to be such,
that in all our honest causes, we haue de-
parted away with cheerfull countenan-
ces: yet did wee neuer present to your
Highnes, so weightie a petition as wee
haue nowe in hande, so reasonable, and
meete for your Highnes to graunt, and
so necessarie for vs, your faithfull sub-
iectes to be obtained: We are exceeding
manie petitioners, in a cause that cōcer-
neth the glorie of God, in the highest de-
gree, and the saluation of the soules, of
A 1 your

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Luke 18. 1. 2

Mat. 20. 31.

your louing subiectes. Wee are as im-
portunate as the Widowe in the Gospell,
not before an vnrighthouse Iudge, but
before a most gracious and religious
Princessse: and therefore the more vvee
are rebuked to holde our peace, the
more we crie for helpe, as did the tyyo
blinde men of Iericho. For the Lorde hath
made vs to vnderstande our miserie, and
we conceyue great hope to be relieued.

Our petition is (most gracious Prin-
cessse) that as the glorious Gospell of
Christe, hath bin preached in diuers
partes of this your Kingdome, to the
great comfort of the cōsciēces of your
people, that haue heard the same, (and
that by your gracious commandement)
so vve (vnto vvhom the Gospell hath
not yet shined, but hath bin couered vn-
der a cloude, by wrongfull intrusion of
blinde guydes, and Non-residentes, that
haue sore pelted and clogged vs, these
many yeares, by vvhose ignorance and
lewdnes, manie thousande of our soules
are lost, and perished in that lake, that
burneth with fire and brimstone, vvhom
can not be redeemed againe vvith anie
raunsome) may nowe at the length en-
ioye the same comfort of the preaching
of the Gospell, that our brethren haue
done. It hath pleased God of his rich
mer-

mercie, to giue you *the blessing of Abraham*,
 so that your people are as the starres of *Gen. 15. 5.*
 heauen in multitude, and as the dust of *and 13. 16.*
 the earth, that can not be numbred, and
 the Lord your God increase them more
 an hundred fould, and that your grace
 may see it with your eies, to your com-
 fort.

Yet so it is, most dread Soueraigne
 that the greaest part of the people of the
 Lande, are altogether blinde, and igno-
 rant of true religion: yea more ignorant
 then is credible to anie, that hath made
 no triall of vs, as though wee had neuer
 dwelt within the listes of Christendome.
 For vwhat a pitifull thinge is it, to come
 into congregations of one or two thou-
 sande soules, & not to finde aboue foure
 or fife that are able to giue an accounte
 of their faith in any tollerable manner,
 vwhereby it may be said probablie: *This is*
a Christian man, or, He is a childe of the Church.
 Who, if they were put to the fierie triall,
 which wee sawe in Queene Marie her
 dayes, (we feare) would prone our com-
 plaint to be too true.

For wee may not conceale from your
 Maiestie, our daungerous disease, and
 profound ignorance, more perillous then
 the pestilence. Yea it is our grieffe, that
 wee haue deferred the time so longe,

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9.
Psal. 49. 20

Psal. 119.
136.

to shewe your Maiestie, that we are very babes, and children, not knowing our right hande frō our left, in matters that concerne the kingdome of heauen, vnto whom agreeth very well the saying of the Psalmist, *Man that is in honor and without vnderstanding, is like vnto the beast that doeth perishe.* Yea, would to God our condition were not worse, then the brute beastes, that doe feede at our stalles, and that our last ende were like vnto theirs, if wee die in this miserable estate, wherein we nowe stande. For if your Maiestie sawe that waste wildernes, wherein the most parte of vs doe abide and dwell, voyd of all growth of heauenly graces, because the doctrine of the Gospell doth not droppe vpon vs, as the raine, nor the speache of the Teacher doeth fall vpon vs as doeth the dewe, we thinke your grace could not forbear, but that with the Prophet, *Your eyes would gasbe out riuers of water, because we keepe not the lawe of our God, for want of teaching and instruction.* But nowe it is hidde from your eyes, for your place being so high, will not suffer you to behold vs that lye so lowe, in a deepe dungeon of miserable ignorance, but only by way of cōplaint, and information, which we pray all men suffer vs to make, without anie kinde of discontentment. For what

grea

greater miserie can befall vnto any man
 liuing, then not to knowe his owne mi-
 serie, and Christ crucified, without the
 which knowledg, man is made an aliant
 from the common wealth of Israell, a
 straunger from the couenantes of pro-
 mise, without hope, and without god in
 the worlde, which is a miserie of all mi-
 series. O pitifull thing to consider, the
 plentie of sufficient men in this lande, of
 all trades, & occupations, necessarie for
 the vse of this present life, and such scar-
 citie of skilfull men, that should guyde
 vs the way to eternall life, of whom wee
 stande most in neede of all others, and so
 many workemen intruded vppon vs of
 so long time, and so vnskilfull, to forme
 and frame vs, after the image of Christ,
 that if men of other trades had no more
 knowledge, to doe their busines, then
 they, vndoubtedly no man woulde vse
 them, or scantly gine them a morsell of
 bread in their hand, for their labor. But
 if any goe about with false & flattering
 wordes, to giue vnto these insufficient
 Ministers, a better grace, then they de-
 serue, or to make our cōdicion to seeme
 more tollerable, then it is, or as wee
 haue truely, yet sparingly reported the
 same, though it be to auoyde deserued
 blame, whereby your willing minde to

Ephes. 2. 12.

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Gal. 5. 12.

Ioh. 3. 18.

Rom. 10. 14

Heb. 10. 37.

2. Thef. 1. 7.

3. 2.

relieue our miserie might be withdrawn or hindred, we truit we may say without offence to your Maiestie, or any good man, *would to God they were cut of that doe trouble you, in this so honourable and mercifull a worke.* It is a true and a fearfull saying of our Sauour Christ, that, *He that beleeueth not in him, is alreadie condemned.* And

Saint Paule saith, *Howe shall they beleeue in him of whom they haue not heard, and howe shall they heare without a Preacher?*

Preachers therefore wee craue (moste gracious Soueraigne) least that for want of faith by preaching, we be condemned with the Diuell and his Angells into hell fier, where there is nothing, but weeping and gnashing of teeth for euer. And it is a fearfull thing to fall into the handes of the liuing God, and to die in his displeasure, who wil shewe him selfe from heauen in flaming fire, to render vengeance to them that knowe him not, & whiche obey not the Gospell of our Lorde Iesus Christ, whiche shalbe punished with euerlasting perdition from the Lord, and from the glorie of his power. Seeing then that the comming of the Lord will be so terrible, & fearfull to the ignorant, so that they shall desire the mountaynes to fall vppon them, that they may flie from the fierce wrath of the Lorde, and
not

not beholde his fearfull countenaunce,
howe can we chuse, but feare and trem-
ble? And yet God knoweth, we cōceyue
not the hundreth part of those horrible
tormentes, which the ignorant and wic-
ked persons doe endure for euer. For as
the hart of man can not comprehend
the good whiche God hath prepared for
those that loue him: so the euilles that
shall befall vpon the heades of the wic-
ked, are not to be reached vnto by mans
vnderstanding, but they are only know-
en to those, that feelee them, who if they
might, and could declare them, as they
griue them, we suppose an host of mē
were neuer able to abide, to heare them.
For touching this life, wee are ~~so~~ fearfull
to die, much more to die in hell fire for
euer. Which thing we can not auoyd, ex-
cept God from heauen doe visite vs, by
your gracious helping hand, for the esta-
blishing of a learned ministerie.

And it seemeth vnto vs, that this wor-
thie worke is reserued for your High-
nes, by the prouidence of God. For it is
an Heroicall worke, fitte for such a no-
ble Princeesse: It is an enterprise full of
true honor and glorie, the same where-
of will passe through heauen and earth,
& as Iotham the sonne of Ierubbaal said

Iud. 9. 13.

of the vine ~~that~~ it wil beare both God and mā,
it is

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1. Chron. 22.
9.

it is fitt for such a religious Gouvernour,
as enioyeth *the peace of Salomon*. And vvee
praye your Highnes, most humbly vpon
our knees, that this honour of establi-
shing an holy Ministerie, may not be left
vnto any of your successours, the Kings
or Queenes of Englande, that the po-
steritie should say, that this holy request
could not bee obtained of that Noble
Queene Elizabeth, though it were sou-
ght with teares, of her faithfull and lo-
uing subiectes. For though we haue ob-
teyned great quietnes, by your gracious
gouernement, and that manie vvorthie
things are done to this Nation, through
your prouidence, & namely and aboue
all the rest, the libertie of preaching the
Gospell of Christ, vvchich vve acknowv-
ledge in all places (most noble Queene)
vvith all thankesgiuing vnto your Ma-
iestie : yet seeing so many millions of
your people, through the great famine
of the vvord, in most places of this land,
sitte in darkenes and in the shadovve of
death, our desire is, that it might please
God to moue your Highnes, to goe be-
yonde your selfe, and to surmount not
onely manie godly Princes of Iuda, and
of this lande, but also to be equall with
Dauid, Ezechiah, and Iosia, of whom it
is written, *That they reformed Religion in euery*
point,

point, walked in all the wayes of the Lorde, and turned not therefrom, neither to the right hande, nor to the left: vvhose chiefe care vvas, to make prouision for the Priestes and Leuites, and to sett them in their places, to minister vnto the Lorde. So in like maner vve beseeche the Lorde of his endles mercie in Christ Iesus, to vouchsafe this blessing vppon vs, to rayse vpp your noble spirit, to aduance the honour of God, and true Religion, so highly, that your grace may be a paterne for your successours, of vvhom it may be sayde, *that some walked in the wayes of that noble Queene Elizabeth, and some declined.*

And truely, if we should goe avay in this so holy a petition ashamed, and our countenance cast downe, from so mercifull a Princessse, assisted vvith so many godlie and religious Counsellours, in what dayes might vve hope to haue a Prince, comparable in godlines, pitie & compassion: of vvhom vve might hope, to haue our desire fullie satisfied? And sith the Gospell of Christe hath bin so deare vnto your Maiestie, that it hath slept in your bosome, both in aduersitie and prosperitie, by meanes vvherof you haue seene our Sauior Christ, with Zachheus, and embraced him in your armes vvith Simcon, to your great comfort, &

1. King. 14.
8. & 15.5.
1. Chro. 15.
2. Chro. 19.
2. 3. 4. &c.
2. King. 20.
3. 25.
2. Chro. 34.
1. 2. 3. &c.
2. Chron. 36

Luke 19. 4.8
Luke 2. 28.

con-

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consolation: holde not your selfe contented therewith, most Noble Queene, vntill you haue made all your louinge subiectes partakers of your ioyes. Yea, the ritche and exceeding great blessings giuen of God vnto your Highnes (the same whereof is spread abroad, farre & nigh, vwherein you approche to the excellencie of Salomon, and in some parte surmount him) doe pleade our cause, & craue at your handes, that in like degree of loue, you should honour him againe, in causing his glorious name to be knownen & exalted among all the people of your Dominion, by the plentifull preaching of the Gospell (for no other gifte or sacrifice is comparable vnto that) that the dayes foretold to be in the kingdom of Christe, might bee seene in this your land: *They shall all knowe me from the least of them to the greatest of them, saith the Lorde.* For your Maiestie knowveth very vvell, to whom much is giuen, of him much is required. Moreouer, seeing Gods holy Name is of long time blasphemed by these ministers of vncircumcised lippes & hartes, (the basest of the people,) so that the faces of his seruants are couered with shame, and we the people are exposed as a pray vnto the enimie (for howe many thousands of vs are betrayed vnto Sathan in this your countrey, since your gracious

Ierc. 31. 34.

gouernement beganne? who nowe doe weepe & gnash their teeth in the flames of eternall fire remediless) we pray you (most graciouis Soueraigne) binde vpp this wounde, stoppe this breache, couer the nakednes of the church, and wipe away the teares from the faces of your loving subiectes: so shall the kingdome of sinne & iniquitie (that ouerfloweth this lande) and in maner, vaunteth it selfe euery vvhether, be brought lowe, and gods heauie iudgements, prepared for sinne, shalbe stayed. For though the seueritie of lawes well executed, maye restrayne sinne in the outward man: yet nothing but the two edged sword of the ministerie, drawen forth, and well handled, is able to wound sinne at the very hart. And to coceauer nothing from your Maiestie, we are greatly moued at the hearing of the Sermons of the godly Preachers. For they plainly saye, that if the Lorde his matters be not regarded, but still caste aside, and temporall securitie sought for, only by the wisdom of man, that then there is a heauie iudgement, provided by the Lord, & a black cloude hanging in the ayre, for that he will not bee continually reiected. Vppon occasion vvhich of, if it so fall out, they admonishe vs to prepare our selues to endure the vvhich storme and tempeste, accor-

Heb. 4. 12

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Prone 22. 3. according to the wise counsell of Solo-
mon, saying: A prudent man seeth the plague, and
hideth him selfe, but the foolish go on still, and are pu-
nished. For they saye, (and vve knowe it
 to be true) that this Realme of England
 is full of swarmes of gallant Atheistes,
 voluptuous Epicures, ignorant people,
 hereticall papistes, and blinde guides, &
 in a manner, that all fleshe haue corrup-
 ted their wayes before the Lord, whiche
 make the lande to stinke in his nostrils,
 so that his pacience with safetie of his
 iustice, can not long endure them, but
 that (as the Prophet sayeth) He will ease
 him of his aduersaries, & auendge him
 of his enemies: Yea he wil burne out this
Isa. 10. drosse of the lande, till it be pure, & re-
 moue this sower leauen out of his sight,
 that the people may be a sweete lumpe
 vnto his name. For they ground their
 perswasion vpon the hatred of God, a-
 gainst sinne and impietie, euer accom-
 panied with iustice, as also vppon the
Psal. 5. 6. Lord his ordinarie gouernement in his
Deut. 4. 24. Church, vvhich he vsed in the dayes of
Deut. 8. 11. the Iudges, and of the Kings of Iuda.
2. 13. 14. For at that time, vvhhen his people enioy-
Jud. 3. ing peace, vsed it not to aduance the ho-
Jud. 4. &c. nor of God, and true Religion, but by
1. King 11. little and little turned away to their own
2. Chron. 12 vvicked vvayes, and declined from the
2. Chro. 33. Lorde,

Lorde, then he stirred vp some mightie aduerlaries againſt the, or ſent ſome other grieuous calamitie vpon them, vntill he had humbled them, and brought them loue, yet notwithstanding in their trouble and aduerſitie, vwhen they turned vnto him vvith all their hartes, and ſought him carely, he pitied them according to the multitude of his mercies, & deliuered them. Nowv vwhen vve heare the heauie iudgement of the Lord ſtanding vpon ſuch ſufficient grounds, pronounced by his ſeruauntes againſt this lande, vvee proteſt before your Maieſtie, that we are not careles, but do feare and tremble, ſtill vvayting from time to time, when the Lorde vvill iuſtifie the vvordes of his ſeruauntes, except he receyue a ſacrifice from your highnes, (as we truſt he ſhall) to ſtay his vvyrath and diſpleaſure, as in the dayes of Dauid.

For vvhen Dauid & his people had ſinned againſt the Lorde, and the Lord had ſent his Angell to puniſhe the land with peſtilence, vvhereof 70. thouſande men died, then Dauid ſeeing the Angel ſtretching forth his hande alſo againſt Ieruſalem, to deſtroy it, ſpake vnto the Lord and ſayde, *Beholde I haue ſinned, yea I haue done wickedlie, but this ſheepe what haue they done, let thy hande I pray thee be againſt me, and againſt my Fathers*

2. Sam. 24.

1.2 & c. 15.

16. 17. 18.

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thens house. After which prayer, the Lord commaunded him by his seruau^t Gad, to builde him an Altar in the threshing-floore of Arannah the Iebusite, vwhereon he offered burnt offerings, and peace offrings, and the Lorde was appeased towards the lande, and the plague ceased from Israel. So in like manner, if your Highnes with Dauid, shall make an entier and simple confession of your ovne sinnes, & the sinnes of your people, before the Lorde, and iustifie him, in that at this time he hath sent a grievous dearth and famine ouer all the Lande, and hath stirred vpp the outrage of the papistes, as the like vvee haue not seene in this our Countrey, in so much that Ishibenob which was of the sonnes of that Giant (the head of whose speare weighed three hūdred sickles of bras^se) euen he being girded with a new sword, thought to haue slaine Dauid, but by the grace of God, Abishai the sonne of Zeruah succoured him, and smote the Philistine and killed him: and also besides that, if your grace vvith Dauid, shall offer vnto the Lorde, in his Temple, the sacrifice of an holy learned ministerie, that he may smell a sauour of rest, then vndoubtedlie he vvill bee appeased towards this lande, chaūging
this

2. Sam. 21.
16. 17.

of the communalitie.

this penurie into plentie, and striking a mightie feare into the enemies of Religion, so that David shall not neede to stande in feare of Ishibenob, or other of the Philistines anie more. Therefore, seeing the Lorde hath made him selfe wonderfull towards your Maiestie, in the preservation of your life, from the euill man, from time to time, so that it appeareth euidentlie vnto all men, that hee tendreth it as the apple of his eye, whereby you may truelie saye with the Prophet by experience: *He onely is my strength and my saluation, and my defence, therefore I shall not be moued:* and moreouer, ~~he~~ is yet readie, to enlarge him selfe towards you. O be not streight in your bowelles towards him, but require him againe, cause his Name to be honorable among all his people within your Dominion, & his well beloued Sonne to be lift vppon high, as Moses lift vpp the serpent in the wilderness, that whosoever beleaueth on him, may not perish, but haue life euermore lasting.

Psal. 62. 6.

Ioh. 3. 14. 15

And nowe are the eyes of all the people in the lande, set vppon your Maiestie, and waite for this gracious worke, even the establishing of a learned Ministerie, whereby wee may all knowe the

B Lords

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1. Samu. 25.
37. 38.

Lords good will and pleasure. And what other gifte can your Highnes giue vnto the Lorde, for all the benefites that hee hath bestowved vpon you, that is so deare and precious vnto him, or so comfortable vnto your louing subiectes? For it is more precious then pearles, and all that we can desire, is not to be compared vnto it. And as a sacred Ministerie would be a most ioyful thing to all your louing subiectes, so woulde the onely hearinge thereof, be a terrour to all the enemies of the Gospell, and cause a sodaine feare & trembling to fall vpon them: so that their hartes would be astonished & die in their bodies, and within ten dayes the Lord would strike them to death with foolish Nabal. For the subtrill Papistes knowe right well, that, if ignorance, the maine pillor of poperie, were pulled downe, as it were by the might of Sampson, and the wholesome doctrine of the Gospel, that leadeth to all duetifull obedience, vnto God, & the Prince (& therefore is at deadly fende vvith all treason, and rebellion) were set vp and planted in the hartes of vs the people of the lande, by a sacred minilterie, then their complotes & deuises, though neuer so cunninglie contriued, would not be worth a rush, to reedifie their kingdom again in
this

this land: then no doubt the English seminaries at *Rome, Rheims and Doway* vvould quail, & fall down flat to the earth. For their holy father the Pope would be loth still to laye out so liberall pencion to so small a purpose, when he should vnderstand, that the walles of our Cities were built vp, & all the breaches stopped, that he could not enter. *Then might both Prince & people say, I will lay me downe in peace, and also sleep, seeing thou Lord only hast placed me in safetie.* Therfore setting a part the cōmandement of the Lord, & his gracious blessing vppon his owne ordinance, whiche aboue all is to be regarded, an holy learned Ministrie in respect of pollicie, is the only sure and safe way to be found in the worlde, for the cōmon peace and securitie both of Prince & people, so that no other safe waye can be inuented by the pollicie of man; we dare boldly speake through the confidence that we haue in Christ Iesus, by his Gospell. For as long as there is so much wildernes, & wast ground in our countrey vtilld, fitt for the seminarie men to inhabit (as those places be where there are no Preachers) seing they beare about them nothing but treason, whereof they are full, euen to the brimme, and therefore no pacience or lenitie is able to ouercome them, they will still be

Psal. 4. 9.

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Jud. 1.

Jud. 2. 2. 3.

working accordinge to their kinde and
profellion, and continuallie from time
to time, seke all possible meanes in those
desolate places, to vndermine and sub-
uert both Prince and people, whereof
the Cananites made tributaries to the
Israelites, contrarie to the commaunde-
ment of the Lord, is a notable document
for all posterities. Oh then most graci-
ous Souueraigne, shall Antichrist the
svorne enimie of our soules, rayse vppe
three or foure Colledges, as it vvere
mounts, vppon great charges, to batter
and beate downe the walles of Sion,
(whereby much euill is done to the Citie
of our God, which causeth manie teares
to fall frō the eyes of his deare seruants,
and will your Maiestie spare cost, to sette
vpp Rampiers and Bulleworkes of defence,
to oppose against his furie, but lett him
goe on forward, with victorie vppon
victorie, still triumphing, and multiply-
ing his armies amongst your people?
God forbid it should so continue.

Psal. 76. 11.
& 116. 18.
29.

Vovve therefore (most Noble Queene)
an holy Ministerie vnto the Lorde, and
performe with Dauid, euen novv before
all his people, in the courtes of the lords
house, euen in the midst of thee, O Je-
rusalem. Nowe is the Lorde Iesus be-
come

come an earnest petitioner, in the person of his poore people, vnto your highnes: cause not his countenaunce to fall downe, neither sende him emptie away, seeing he hath neuer sent you emptie, in al the petitions that you haue made vnto him, neither did hee make any difficultie at anie time, to helpe you in all your troubles, but hath euer bin, as the *Roe, and the yong hart vpon the mountaines*, readie to runne to succour you: so lett not any difficultie or pretence of impedimentes what soeuer, bee an hinderance to doe him this seruice, that he most earnestlie requireth. And if Herode the king said vnto Herodias, and that with an othe: *Whoe soeuer thou shalt aske of me, I will giue it thee, euen to the halfe of my kingdome*, because shee pleased him, and his guesstes, vppon his birth day, with a tricke of vanitie, why should not your Maieitie, fearing God, make a more large, and liberall offer vnto our Sauour Christ, for the preparation of an holy learned Ministerie, whereby his ignorant people may be taught to knowe him? Seeing that hee hath filled your harte vvith true pleasures in these your dayes: but especially, for that hee hath reserued for your Highnes, in his euerlastinge kingdome, incomparable

Cant. 2. 17.

Marke 6. 33

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1. Cor. 2. 9.

ioyes and delightes, which the eye hath not seene, the eare hath not hearde, neither haue they entred into the heart of man. For if flesh and bloud can ~~not~~ obtaine much for vanitie, why should not Christ obtaine more, for trueth and veritie? But seeing the Lord our Sauior is contented vwith a litle, for his seruantes, shall he not obtaine that litle? We know it (most noble Queene) that you wil not denie him. Therefore wee praye you to vouchsafe to vnderstande, howe many hundreths of vvorthie men, are shut vp and incloistered in the tyvo Vniuersities of Cambridge and Oxford, by most iniurious patrones, and otherwise? Hovve manie worthie Preachers are restrained, in Townes and Cities, for that their conscience can not approue the reliques of Antichrist, to be good and profitable for the Church of God? Hovve many Lawyers, Phisitions, and Schoolemaisters also, able men to serue in this warfare, would concurre together at once, if your Maiestie would but displaye the banner.

But we pray your Highnes most humbly vpon our knees, that for the redresse of this our wofull case, you vvould not sende vs to the Bishops of this lande, or commit this charge of establishing of
an

an holie Ministerie vnto their fidelitie. For if they shoulde solemnelie promise your Maiestie, and that vwith an othe, that they vvoulde haue speciall care of this matter, yet vvee could not be induced to beleene, that they vvould performe it, either could vvee conceaue anie comforte by ~~such~~^{their} vvordes, because that by the space of this nine and tventie yeares, their vnfaithfulnes hath manifestlie appeared, in that, they hauinge povver, haue not provided for vs themselves, no not so much as Lavve requirerh, neither at any time sought meanes either in Court, or Counsell, that euer vvee could learne, to satisfie our hungrie soules, vvith bread, but either said, that vve vvere alreadie sufficientlie provided for, or that it vvere an impossible thing, to establishe a preachinge Ministerie, as if they should saye, It vvere not possible for vs, to bee saued, contrarie to the mouth of the Lorde our God, and the iudgement of the best learned men in the Lande: yea, they are so farre from hauinge pitie and compassion vpon our lamentable ignorance & blindness, that they haue bin most grievously offended, that vvee should seeke to your grace, and the honorable assemblie

The humble petition

1. Samu. 20.

of Parliament, by way of complaint, for reliefe and comfort. For in pityinge so much those blinde guydes, that they haue set ouer vs, they pitie vs nothinge at all, because that the fathers are loth to cast out their owne children vppon anie condition, or tenderlie and carefulle to heale that woūde, which they haue wittinglie and willinglie made, manie dayes agoe, without remorse of conscience. Therefore, most gracious Princeesse, if there be anie iniquitie in vs, lett vs die at your Highnes feete, for vwhy should we be deliuered into their hāds? as Dauid fearing Saule, saide vnto his deare friende Ionathan, Yea, lette our prayer be accepted before you, that you cause vs not to retorne into the house of Ichonathan the Scribe, least wee all die there. But we flie vnto your Maiestie, assisted with the honourable assemblie of Parliament for helpe and comfort.

2. Sam. 6. 12.

1. Chro. 15.

We praye your grace therefore, to call vnto remembrance, tvvo yvorthie examples in Scriptures, the one of Dauid, the other of Zorobabel; Dauid, after he had reigned certen yeres, determined to aduancee the seruice of GOD, and to bring the Arke from Baale Iuda, to Ierusalem. At the which time, he assembled
thirtie

thirtie thousande chosen men in Isra-
 ell, but they sett the Arke of the Lorde
 vpon a carte, to carie it to Ierusalem,
 wherewith the Lord was grieuouſlie of-
 fended, and vpon occaſion, ſmote Vz-
 zah to death. But when the King had
 intelligence by the worde of the Lorde,
 of the vnworthie handling of the coue-
 nant of the Lorde, and that the Priettes
 and Leuites ought to beare the Arke
 vpon their ſhoulders, hee reformed the
 error, cauſed them to beare it, accor-
 ding to the Lavve, & ſo brought it with
 honour, ſacrifices, and great ioye into
 mount Sion. By the like error of our
 time, the Goſpell of Chriſte, in manie
 thousande places of this lande, hath bin
 carted into Churches, by men of no vn-
 derſtanding, as it were, drawen with ox-
 en: vtherewith the Lorde being prouo-
 ked to wrath, hath ſhewed no ſmall ſig-
 nes of his indignation, but hath filled all
 vvith dead bodies, & ſmitten the heades
 of diuers countries. Whereof your Ma-
 ieſtie being aduertised by God, and his
 Worde, and that the Goſpell is to bee
 handled reuerentlie, by men of wiſdom
 and vnderſtanding, vve truſt that vvith
 Dauid the king, you vvill reforme this
 dangerous and diſhonourable abuſe,
 vvith

The humble petition.

Ezra 4. 4.
Ezra 5.
Hag. 1.

with all ioye and gladnes of harte, that
skilfull men, furnished vvith sufficient
giftes, & warranted by God & his word,
may bring the glad tydings of the Gos-
pell, into the hartes and consciences of
all your louing subiects, there to rest for
euer. We reade in like maner, that when
Zorobabel had bin of long time discour-
aged by the enemies of Religion, from
buylding of the Temple, after their re-
turne from the captiuitie, yet by scarci-
tie the Lords chastisements, & specially
by the preaching of the Prophets, name-
lie Aggeus and Zachariah, he tooke cou-
rage againe and beganne the work with
greater zeale: and though they were en-
countred with newve enemies, yet they
went forward, and finished it according
to the commandement of the Lorde, by
his Prophetes: so mightie is our God, to
prosper them that doe his will and plea-
sure. So in like maner, seeing the dearth
of the lande doeth crie vnto your grace,
and the Prophetes of our time, doe pray
and beseeche your Maiestie, in the name
of the Lord of hostes, to raise vpp your
selfe, to the buildinge of this spirituall
Temple by a learned ministerie: we trust
that your Maiestie wil humble your selfe,
to regard the iudgements of the Lorde,
and

& to heare his holy will by his seruants,
as reuerentlie as any religious Kings &
Princes haue done hertofore, & that the
Lord him self wil stirr vp your noble spi-
rit, & the spirit of your noble Couंसellors
& the rest of your faithful subiects, to go
and to do the worke in the house of the
Lord of hostes your God, as he wrought
in Zerobabel & the rest of the people of
the Iewes, after so long a discótinuance.
And in so doing, the Lord your god shal
be with you, & make the worke to pros-
per in your hands, in despite of your eni-
mies: so shal you be glorious in the sight
of the lord, & in the eies of his seruants:
thé shalbe verified the saying of the psal-
mist: Such as be planted in the house of
the Lord, shall florishe in the courtes of
the house of our God, they shall bringe
forth fruite in their age, they shalbe fatt
and flourishing. And as the Lord your
God hath cōmanded you to haue warre
with the Romish Amalec, the lords pro-
fessed enimie for euer: so, seing the Lord
hath deliuered these Amalechites into
your hands, spare thé not, but drawe out
the two edged sword more dreadful and
deadly vnto them, then any speare or
shield, & *hewe them in pieces before the Lorde in
Gilgal.* There is no league or couenant to
be made with the Cananites of the land,
but

Psal. 92. 14.

Exod. 17.

1. Sa. 15. 33.
Deut. 7. 2.

The humble petition

Iosu. 13. 23. but to roote them out, vwith the svword of the spirite, till there remayne none of them in Israel: for otherwise, *they will be whippes vppon the sides, and prickes in the eyes of the children of God.* There is no pitie to be vsed tovvardes them, vvhom the Lorde hath vowed to ~~eternall~~ destruction.

We praye you therefore (most gracious Princessse) comit this tvvo edged sword, into the handes of faithfull menne, that are zealous for the Lorde of hostes, to encounter vvith the Priestes of Baal, that it may be knowne vnto all the people of this Lande, whether the god of the Papiltes, or the god of the Protestantes, be the true god of Israel. Which thing is more then time to be done: for that, by the great diligence and vvatchfulnes of the Iesuites, and Seminarie Priestes, and the multitude of vntaught Ministers (into vvhose charge they may easilie enter, vvithout any resistance) the matter is grovven more doubtfull then heretofore: the aduersaries part greatlie encreased, and nevve Reculantes springing vp euey vvhere; whose vvalles are to be battered, and blowven dovvne, onlie by the lovnde sounde of the trumper of the Gospell. And as that bloudie man of Rome, hath made many childlesse in
this

of the communalitie.

this your Countrey: so in like maner, let him bee without children in this your Dominion: † vviipe him cleane avvaye † 2.Kin.21. as one is vvont to vviipe a dishe: he vvi- 13. peth it, and afterwards turneth it vpside 1.kin.15.29 dovvne: yea make his house like vnto the house of Ieroboam, that made Isra- ell to sinne. Feare not (moste Noble Queene) to cutt off the heade of Holo- phernes: strike the naile into Sicera his temples: and then sing a sounge with Deborah, and the Damoselles also, shall sing vvith Timbrelles, saying: *The proge- nitours of her Maiestie haue slaine their thousandes, but Queene Elizabeth hath slaine her ten thousande,* and euerie one of vs shall haue iust oc- casion to saye as vvee reade, *Manie women haue d-ne valliantlie, but your Maiestie jarmounteth them all.*

Iud.13.8.
Iud.4.21.&
5 pertot.

1.Sam.18.5

Prou.31.29

And yet once agayne, we praye your Highnes, for the exceeding great loue, that our Sauour Christ doeth beare vn- to you, to spare no cost, but to make him a Throne of Iuorie, couered vvith the best golde, farre more glorious then that, vvich Salomon made for him- selfe, & to exalte it aboue all the thrones of the kinges of the earth, as an euerla- sting monument of your loue, tovvards him againe, that it may bee saide of the
god-

The humble petition

Luke 2.24.

godlie, In all kingdomes there is not the like. So when your grace hath offred the Lorde Christe to bee embraced in the armes of all your louinge subiectes, by the liuelie preaching of the Gospell, being filled vvith ioye, you may saye vvith Father Simeon: Lorde nowve lettest thou thy seruauant depart in peace. For vvee suppose, that no good action, that euer your Highnes hath done, all the daies of your life, can be more comfortable vnto you, in the day of your death, vvhen the Lorde Christe shall translate your soule, into his euerlasting kingdome, then the remembrance hereof, that you haue log before, vvith all your might and povver, vpon his earnest request, offered vnto him, this gratefull sacrifice of an holy learned Ministerie, whiche, of all other things in the worlde, is most deare and precious vnto him. Yea, vvhat a ioye of harte would it be vnto your Highnes, in the great daye of the Lordes glorious comming to iudgement, to see your self & so manie armies of your louing subiectes, there to follow the Lambe, where soeuer he goeth, and to knowve your selfe, to be the speciall instrument, next vnder God of their preferment, by procuring of a true and layvefull Ministerie
of

of the communaltie.

of the Gospell? Vndoubtedlie, this thing
would be your greatest ioy, your crowne
& your glorie in that day. And if Christ
our king, will acknowledge him selfe,
in his kingdome, fed, clothed, and visi-
ted of his seruants, to their honor, when
they shall haue done these things in his
Name, to his afflicted in this worlde,
much more will hee commende this
worthie worke, (vvhich passeth the o-
ther, manie thousand degrees) in the as-
semble of all his Sainctes, to your end-
lesse glorie, saying, that your grace hath
taught and instructed him, exhorted, &
comforted him, and if you shall mar-
uaile, howe this seruice hath bin per-
formed vnto him, he will acknowledge
that vvhatsoeuer hath bin done vnto his
ignorant people, hath bin done vnto
him selfe, to the vnspeakeable ioy & co-
fort of your ovvn soule. Nowe, before
that day come, heare the voice of Christ
your vvell beloued, that knocketh, say-
ing: † Open vnto mee, my Sister, my
loue, my doue, my vndefiled, for my
heade is full of dewe, and my lockes
vvith the droppes of the night: vnto
vvhom, vvee praye you, make no vn-
kinde excuse, sayinge, I haue putt off
my coate, howe shall I putte it on?

I haue

Mat. 25.35.

3 6.

Cant. 5.2. 3

The humble petition

I haue washed my feete, howe shall I
defile them? Least your wel beloued goe
away in displeasure, and you seeke him
forrovvng. He hath many times, and
by diuers meanes, heretofore knocked,
not onely by his gracious blessings, and
fundrie petitions, but also by his feare-
full threatninges. For vndoubtedly, as
often as the Lorde hath shaken his iron
rodde at your grace, by the sonnes of
Beliall, so many times hath hee shewed
him selfe offended and displeased, for
that as yet he hath not giuen vnto him
the honour of his Temple, and the glo-
rie of his Sanctuarie. And moſte graci-
ous Soueraigne, lette him not haue the
occasion to shake his rodde anie more,
or to strike that ſtroke, that vvoulde
wounde vs all at the verie harte, & bring
vpon vs continuall mourning & lamen-
tation. Let him ſue no longer for his ho-
nor and glorie, ſtill vvayting and atten-
ding, vvith great pacience, for a ſervice-
able and vvell appointed Miniſterie.

Which thing if you graunt him, Then
will your welbeloued goe dovvne into
his garden, to the beddes of ſpices, to
feede in the gardens, and to gather Lil-
lies, then may you ſaye boldly: I am my
beloueds, and my beloued is mine, who feede to amongſt
the

2 Sam. 1. 14.

16. 17.

1 King. 8. 33

Cent. 5. 12.

the Lillies. Then shall the latter blessings fall vppon your Highnes, as the latter raine from Heauen, and surmount the former graces that alreadie you haue receyued, so that you shall bee astonished, and wonder, that the Lord should yet finde out wayes, to enlarge him selfe towards you, saying vnto him, with the Princelie Prophete Dauid: O Lord what is man, that thou regardest him? or the sonne of man, that thou hast respect vnto him? Man is like to vanitie, &c.

Psal. 144.
3. 4.

Let it please your grace also to remember, that, whereas the Gospell appeared to King Henrie the eight, your Noble Father, and to King Edwarde the sixte, your vvorthe brother, as it vvære in the dawninge of the daye, or at the rising of the Sunne, your grace is fallen into a more blessed and happie time, wherein the Gospell shineth clearelie in your face, as the Sunne in his strength, according to vvhiche greater measure of the reuelacion of the will of God, and the length of dayes, vvith the blessinge of peace, besides manie other particular bondes, your grace doeth owe vnto him a greater deutie and seruice, by farre, for the aduancement of his Gospell, that all vve your people may behold it in perfect

then they:

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beau-

The humble petition

beautie, and taste the pleasaunt fruites thereof : vvhiche charge the Lorde in mercie, vvith great honour, hath chiefly reserued for your Maiestie . Wherefore, keepe faith and trueth with him, (moste gracious Princessse) and liue for euer. For then doubtles, kindnes and mercie shall follovv you, all the dayes of your life, & you shall remaine in the house of our God for euer.

And seeing diuers malefactours, your mortall enemies, worthelie condemned to death, haue notwithstanding, found your Maiesties fauour, and clemencie to be suche, that your grace hath spared often times their naturall life, and turned their sorrovv into ioye and gladnes : vve trust your louing subiectes and people lyinge prostrate at your Maiesties feete, entreating for the safetie of their soules, by an holy ministerie, shall not finde your grace to bee vnmercifull and inexorable. God forbid, that the praise of your Maiesties clemencie and mercie, should be bounded vvithin the compasse of the bodie, and not extend to the safegarde of the soule. For true pitie is not wont to open her bowvelles to the worse parte of man, and to close them to the better.

There-

Therefore, touchinge this vvorthe worke commaunded by the Lord, consider what Dauid the Kinge, or rather Christ him selfe, saith to your Maiestie, as vnto Salomon: ‡ Be strong and of valiant courage, and doe it, feare not, nor be afrayde, for the Lorde, euen my God, is vvith thee, he will not leaue thee, nor forsake thee, till thou hast finished all the vvorke, for the seruice of the house of the Lorde. Beholde the courses of the Priettes and Leuites, for all the seruice of the house of God, euen they shall be vvith thee, for the vvhole vvorke, with euerie free harte, that is skilfull, in anie manner of seruice: the Princes also and all the people will bee vvholly at thy commaundement. Also these promises doe appertaine vnto your Highnes, taking in hande this excellent vvorke of the Lorde, There shall no man bee able to withstande thee, all the dayes of thy life: as I vvas with Moses, so will I bee with thee, I will not leaue thee, nor forsake thee, onely be thou strong, and of a most valiant courage, that thou mayest obserue and doe, according to the Law, whiche Moses my seruaunt hath commaunded thee, thou shalt not turne away from it, vnto the lefte hande or vn-

1. Chron.
20.31.

Iosua 1.5.2

The humble petition

Psal. 89. 22.

1. Sam. 35.

24.

Mar. 8. 32.

to the right, that thou mayest prosper
whither soeuer thou goest. Againe: My
hande shall be established with him, and
mine arme shall strengthen him, the eni-
mie shall not oppresse him, neither shall
the wicked hurte him, but I will destroy
his foes before his face, & plague them
that hate him : And vvee all will saye
with Abigal in the name of the Lorde:
Although a man hath risen vppe to per-
secute you, and to seeke your life, yet
the life of our Soueraigne shalbe bound
in the bñdle of the liuing, with the Lord
your God, and the life of your enemies
shall God cast out, as out of the middest
of a sling? Let it not displease your high-
nes further to be putt in remembrance,
That Christ our Sauour vvas twice dis-
swaded, from the redemption of man-
kinde by suffering at Ierusalem, euen by
Peter his Apostle, that did abounde in
loue towarde his Maister, although in
this point, it vvas altogether carnall : so
in the consultation, for the communi-
cation of the redemption of mankinde,
by the preaching of the Gospell, if your
Miestie be not made cōformable to our
Sauour Christe, in sufferinge the like
temptacion, by one or other, that is nigh
vnto your grace, it is a wonderful thing,
euen

Of the communalitie.

even a miracle in our eyes.

Nowe to conclude (most Royall Prin-
cesse) seeing the Lord him self requireth
this seruice at your hands, & promiseth
to be with you, and to protect you in all
your wayes, that you dash not your foot
against the stone, so that, if the lord here-
tofore hath appointed an hundreth An-
gelles to pitch their tentes round about
your Muiesties Royall person, to guarde
you in the doing of this honourable ser-
uice of his, no doubt, he will make them
a thousande, if neede require, besides his
continuall presence, for your greater
peace and securitie: wee therefore praye
your Highnes, falling dovnne flat in the
dust, before your face, that our soules
may be precious in your sight. For wee
desire no earthlie thing apperteyning to
this life, but that we may liue with your
Miestie in the euerlasting life: and ther-
fore, that this petition (whereof wee be-
seeche you to take further notice, in this
complaint of the cōmunaltie) the grea-
test, that euer wee haue made, or can
make, and the worthiest of all other, for
your Maiestie to graunt, without delay,
may finde fauour and grace in your eies
for the Lorde Iesus Christe his sake: so
shall

The humble petition

**shall your Highnes cheare the hartes of
all your louing subiectes, nowe borne in
this lande, & of them that shalbe borne
hereafter, in many generacions, & cause
them to clappe their handes for ioye, to
your euerlasting fame, and glorie, and
also at this time shall cause vs to bringe
ioyefull newes, vnto our brethren, and
countrey-men, who are susteyned with
hope and expectation of gladd tydings
from your Highnes: which our most
mercifull Father, of his infinite
loue towards his Church,
bring to passe, through
Iesus Christe our
Lord & Sau-
or, Amen,**

Amen, Amen.

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